

East Trail
M. Pak Library

EVANGELISM AMONG PEOPLES WHO LEARN BEST BY ORAL TRADITION
The Storying Or Chronological Bible Communication Method
(A Method of Evangelism Among Illiterates and Oral Communicators)
FOREIGN MISSION BOARD, SBC

I. The Issue: Frontiers Of Evangelism.

If evangelism of the world by the year 2000 is to become a reality, one particular issue must be addressed--the communication of the gospel to the masses of people who learn only, or who learn best, by means of oral communication. The great majority of these people are illiterate or functionally illiterate. There are at least 1 billion in the world today. Also, a majority of the unevangelized (World A) peoples are illiterate, functionally illiterate or live in an oral communication environment. Deliberate and aggressive evangelism approaches among these types of people must be attempted if they are to hear the Gospel in their lifetime. If they are to hear the Gospel in a meaningful way, it will be by means of oral communication--storying the Gospel--and not by literate processes or methods.

II. Storying (Chronological Bible Teaching) Is The Best Means For Sharing The Gospel With Illiterates, Functional Illiterates And Other Types Of Oral Communicators.

There are basically two communication processes by which people learn. One method is oral communication which uses stories and symbols as the vehicle of conveying ideas, concepts, facts and information. The second method of communication is the literary method as used by word-cultures which transmit information by means of logically developed, systematically and sequentially outlined and organized summaries or lessons drawn from events, information and data. The people who come under one type or the other are very different in the way they hear, learn or process and transmit information about the world in which they live. It is vital that the method of communicating the Gospel correspond with the way in which the target people learn and transmit information. Actually, as J.O. Terry often says, there is a third way in which people communicate ND that is by visual means such as dances, musical dramatization and pictures. It should be noted that this visual means is understood to be a part of what is said concerning the oral communication method in this document.

The purpose of this presentation is to explain storying as a method of communication among persons who are almost totally limited to receiving and transmitting information by means of stories and symbols. Among these persons are illiterates, functional illiterates and oral communicators.

General reasons for considering storying as the best method for evangelizing oral communicators, illiterates and functional illiterates are:

1. For those individuals who are illiterate and live, work and function primarily among a people who are illiterate, storying (which includes dramatizations and musical presentations) is the most adequate and successful means by which they can learn with any hope of retaining new information.

266.015
FMB SLA



2. Geographically, educationally and socially, one can communicate anywhere to anybody by this means. The old, the young, the educated and uneducated love stories.
3. It is culturally the most universal of methods for presenting the Gospel.
4. Storying has proved to be less threatening to unsympathetic authorities and less likely to intimidate an unevangelized person or people.
5. Linguistically, language learners find it easier to story and interpretation is easier when storying.
6. This Gospel presentation method can be assimilated and reproduced by a believer of any age and background. Cross-cultural transfer can occur better in story form than any other.
7. The target audience can include any and all classes of people.
8. Storying evangelizes while at the same time providing a natural base for discipleship and leadership training.
9. Each of the major world religions has storying in it's heritage as a primary vehicle for transmitting its beliefs and values. Islam's believers, and especially its leaders, pride themselves in saying "Mohammed was illiterate." (There is much academic disbelief in his being illiterate.) Even so, Islam's unashamed identity with illiterates gives evidence to the masses of its willingness to meet them at their own point of communication. Sadly enough, since the Reformation, Protestant Christianity has increasingly moved on literate feet and is missing the masses. Since the reformation, Christianity has all but said "one must first become literate to be introduced to Jesus Christ." Without question, missionaries going out under western missionary sending agencies gravitate to the literate lost and share the Gospel by means of literate communication methodology in whatever setting, literate or illiterate.

Note: This presentation is not against the teaching of literacy and the use of literate means of communication in a word-culture environment and should not be understood that way.

III. The Target Population For Storying: Illiterates, Functional Illiterates and Oral Communicators.

A sizable segment of the world's population is considered by some to be severely handicapped because they are not able to read. Actually, they are handicapped only if they are expected to function in life and receive the Gospel of Jesus Christ only by literate means. Research shows that illiterates, by means of oral communication, can learn and transmit any concept, idea, fact or information that literates can handle.

How sizable is the target population--illiterates and functional illiterates? The Global Scoreboard documents 30% of the world's people as being illiterate, 33% of those being male and 46% being female. Jim

Maroney, in his paper Oral Communications, estimates that "1 1/2 billion people cannot read and understand a new message such as the gospel." The editor of World Resources 1988-89 says: "there are over 825 million illiterate adults in the world today, mostly in developing countries." Even in the USA, as documented by Maroney in his quote of Edward Wakin of Fordham University, "at least 22 million Americans can't read and write well enough to handle such basic daily tasks as writing checks, filling out an application, and following written directions." In fact, Maroney documents up to 72 million Americans as "functioning at a marginal level or below." For all functional purposes, these people live in an oral communication environment. If this is true in a technically oriented and advanced nation, how much more so is it true in Third World countries.

Herb Klem is quoted in World Resources 1988-89 as saying: "In many countries literacy is unevenly distributed among men and women." World statistics reflect this imbalance of 1/3 more men being literate than women. Klem reminds us that the literacy level or rating can be deceiving. He said: "The percentage counted literate in some countries merely means those who have had literacy training or seven years of school. In some parts of the world where literacy is low, it is possible that half of these people do not read well enough to read a whole page of simple new information, and know what it means." Thus, in this paper, we refer to those types of people as functional illiterates and rural-oriented people. They learn, work and survive by means of oral communication rather than by literate means of communication.

Just how serious is the problem? Globally, according to the FMB's World Evangelization Center's database compiled by Dr. David Barrett, there were 1,019,897,000 illiterates in 1988 in a world of 5,104,522,300 people. At least 20% or one-fifth of the world's people are illiterate. "According to the Division of Statistics of UNESCO an estimated 889 million adult illiterates exist in the world today (1990). Of these, two-thirds of them are women. Clearly, more than one quarter of the world is illiterate. The UN statistics also reveal that "nearly 100 million children between the age group of 6 and 11 years living in developing countries are not enrolled in school." If the functional illiterates and other oral communication people of the world are added to these, the number, and thus percent, would rise significantly. Klem in his well documented dissertation says "as much as 70% of the world's population is not likely to take an interest in the Bible if we take a literary approach to teaching..." Illiteracy and functional illiteracy is a barrier to the spread of the Gospel and discipleship. However, these individuals are not handicapped as some might think. As H. R. Weber said in a monograph evolving from his work in Indonesia in 1957 "these people are 'letter blind'." It is only a barrier if those who propagate the Gospel insist on a literary approach to sharing Christ's message. Illiterates and functional illiterates can think any thought and learn anything that literate people can think and learn if they are taught in ways compatible with their learning process.

In many parts of the world, secular and mission agencies have for two to three centuries endeavored to bring the masses to a state of literacy. The question we should ask ourselves today is: Are we steadily erasing this barrier by means of literacy training and education in the schools?

The question behind the question is: do we need to erase this barrier in order to evangelize illiterates? Using Africa as an initial example, Klem states: "Modern missions to Africa began during the second half of the seventeenth century. Since that time most mission leaders have assumed that the natural way to Christian maturity was through literacy, schools, and public and private Bible reading. Missions have therefore established literacy programs and schools in the lands where missionaries worked (Ayandele 1966:290ff). It became a general mission policy across Africa to require literacy for church membership although there were many exceptions (Barrett 1968:127). The need for literacy has undoubtedly done much to establish western education in African countries such as Nigeria (Ayandele 1966:290ff; and Parsons 1963:18). However, after nearly one hundred years of mission and government literacy training programs, the number of people who can or will read to gain vital information is very small. In some areas literacy approaches 25 percent, but in most rural areas it is likely to be less than 5 percent (Naustion 1972:12,13). Across the continent literacy is less than 20 percent and is likely to remain close to this figure for some time to come (Jeffries 1967:163; and Mahu 1965:28). Furthermore, only about half of those counted as literate could actually read well enough to meaningfully receive new information via written communication." (See Herbert V. Klem's Oral Communication of The Scripture by William Carey Library.) Twenty-five years have passed since this basic research was conducted and the literacy rate has improved no more than 5 percent. The great majority of the people in Africa still cannot learn about Jesus by literary methods.

Africa is not the only continent with large numbers of oral communicators. In Asia 36%, and in Latin America 17%, of the adult population is illiterate. "There are nine countries in which the number of illiterates exceeds 10 million. These nine countries accounted for three quarters of the world's illiterates in 1985, with more than half of them being in India (500 million). Then comes China (229 million), Pakistan (39 million), Bangladesh (37 million), Nigeria (27 million), Indonesia (26 million), Brazil (19 million), Egypt (16 million) and Iran (12 million)." Though the percentage of illiterates is gradually shrinking, the absolute number of illiterates is increasing. There are more than one billion illiterates in the world aged 15 and over. At present, 55% of these live in India. The source for this data is a Literacy 2000 publication.

Coupled with the problem of illiteracy is a second problem of equal seriousness which has grown out of the initial problem. Today, in countries where western missionary sending agencies have initiated the spread of the gospel, surveys show that the resulting churches are predominately among the middle classes. This is true in cities and towns as well as rural areas. As the evangelical presence in cities and towns has been mapped, it is evident that illiterates and functional illiterates who make up much of the poorer classes have fewer churches among them in comparison to the middle classes in those same locations. Missionaries and

evangelists have had a measure of success in reaching a number of the literate people in each country and culture. However, in the cities and the rural or provincial areas most lower class, rural-oriented and tribal peoples (functional illiterates) are not being effectively evangelized. Situations exist where these peoples have been surrounded by the gospel yet untouched by it simply because they could not receive the Gospel by reading. Or should it be said in reverse, these people are untouched simply because missionaries and evangelists have not learned to "story the Gospel." Multiple lower class and highly illiterate or semi-literate people groups live without the gospel, surrounded by a sea of evangelized people. Cross-communication with these people groups will not be automatic, natural or easy. When one considers language differences as a major concern, this issue deserves serious attention. Time is not on the side of the Gospel, because research not only has shown that after two to three centuries illiteracy has not been eradicated, but the longer churches exist in a community the less like the people in the community those existing churches become.

The third problem to be addressed is that of functional illiteracy. A significant number of those individuals who are classified as "literate" by academic and technical criteria, are functionally illiterate. Functionally illiterate is a designation for those individuals who are, or once were, classified as being literate, by whatever criteria, but no longer function or survive by literate means. These individuals function by oral and visual communication means. Each year, alarming percentages of those who "attained literate status" regressed into functional illiteracy. Specific studies of sociologically or geographically defined groups have recorded as much as a 50% lapse into functional illiteracy by those who recently attained literate status. This body of research indicates that a majority of the individuals who do not go beyond fifth and sixth grade academically, are destined to lapse into functional illiteracy. Few who lose their literate status regain it. Klem's bibliography (Oral Communication of Scripture) lists many of the documents that published this type of research information. I secured most of them, read them and based these statements on that documentation. Data that documents these statements can also be secured from a number of the publications coming out of Literacy 2000 publications. By any standard of classification, these individuals cannot and do not receive new information or function adequately in society by any means other than oral and visual communication. If these individuals are to receive the Gospel in their present situation and in their lifetime, it must be primarily by oral or visual communication means.

A fourth problem is the disrespect and prejudice among literates, and Christian literates as well, toward illiterates. As stated earlier, some churches require literacy as a prerequisite to membership. In many other churches it is inconceivable that an illiterate person could become a shepherd, or a pastor, of a flock or church. The illiterate has become a disenfranchised person. If an illiterate person is willing to learn to read, the church is then willing to introduce him/her to Jesus, church membership and leadership. Such an interpretation in New Testament times would have disqualified most believers from being members and most churches from being a church. Today, this interpretation and stance leaves a

billion people on the outside of the Gospel's cutting edge and adds impetus to the socially upward drift of the churches. Large numbers of illiterates live in "World A."

This upward drift of witness and church identity has brought about a gap between oral communicators and word-culture people. Klem's research, using the African situation, illustrates well the issue at hand which probably has its parallels in like settings elsewhere in the world. The following is from Klem's dissertation.

"The result of the introduction of western schooling and written communication is that a continent already divided horizontally among linguistic and ethnic lines, is now also divided vertically according to degrees of literacy, schooling, skill in the use of written communication and economic distinctions originating primarily in the west...

The following diagram (constructed from data in Klem's research and found in his book: Oral Communication of Scripture) presents the condition of such an area after 250 years of Christian influence, literacy work and western schooling. Numerous tribes were sampled, surveyed and analyzed. The diagram presents some of those who were surveyed.

Level A in the diagram represents those individuals who have attained literate skills. Level A people are lawyers, teachers, professionals, political leaders and most, but not all, of the urban business people. In most cases, the research indicated that the majority of level "A" type people have been westernized and detribalized. For them the old tribal divisions and cultural distinctives have relatively less significance and the cross-tribal unifying influence of westernizing factors is more important. These people tend to function in western ways and accept western standards of dress and social activities with less and less tribal contact.

A	A					A			A	A
B	B					B			B	B
C	C					C			C	C
D	D					D			D	D
1	2	3	4	5	6	7	8	9	10	11

The segments or levels labeled B represent those in each tribe whose level of schooling or proficiency in the use of written communication enables them to have only limited communication with the outside world through written communication. These can attain only minor positions in an industrial economy. They are often clerks in stores, salespeople, drivers, maintenance and "fix-it type folks" who

have to have a measure of literacy, but this is limited to their job functions. Beyond the job, their literacy is generally limited. It is common for them to live, reside, among predominately illiterate folks. This is not always the case. The trend among most of the level B individuals is a slow but certain westernization in their ways, standards and often dress as they progress in their work. Most of these are being detribalized, if not they are not already detribalized.

The section labeled C (with the cross strokes) represents those in each tribe who have extremely minimal literacy skills. These may merely aspire to western education or the use of written communication. Individuals in level C are often leaders of the tribe or influential members of the tribal economy and have contact with the outside world. Most reside in a predominately illiterate or functionally illiterate setting.

The great masses of the people are represented by section D. "They are not literate, nor do they have an unambiguous desire to become literate. They have an 'oral identity,' and are largely negative about and resistant to becoming literate."

In summary, Klem says, "While it was hardly the aim of missions to divide African society against itself, it can be shown that the desire to separate the converted youth from the culture of their elders was seen as an essential part of the program of Christianization (Beaver 1967:103)... Jack Goody agrees that the use or non-use of literacy (resulting largely from western schools) is the primary cause of the great cultural chasm opening between the members of traditional African tribes (Goody 1968:1-68). Goody attempts to show how the use of writing changes a person's entire approach to life and ways of thinking. Kimball (1973:xiii) states that the schools and the use of writing as a means of cultural transmission prevent the older people of Africa who do not write from successfully enculturating those of their own children who go to school. Only those children who remain in the home without adopting the new method of receiving information can be enculturated into the culture of the older generation."

Research indicates that the pattern represented in Klem's diagram applies in Asia, Latin America and in other geographic and social settings where there are significant numbers of illiterate and functionally illiterate individuals.

Neglecting illiterate people has not been deliberate. In fact, many missionaries and mission groups thought they were ministering to significant numbers of oral communicators and lower class people until surveys provided proof as to how neglected they have been and still are. Subconsciously, middle class and western missionaries have gravitated to peoples who are very much like themselves. They have found greater response among peoples who communicate and learn in the same manner as themselves. Also, those who could learn by oral communication that came in a western, word-culture format were exposed to the Gospel and some responded. Missionaries and pastors remember these and assume they have

reached significant numbers. As a result of recent findings, various nationals, missionaries and mission agencies are making a conscious effort to target these neglected groups for evangelism and church planting. In so doing, researchers have found that they cannot be approached effectively by using the same methodology as that used with middle class people. Limitations in language and literacy are but two of the many barriers that must be crossed and those two are not the most serious of the barriers.

These target people can be described in a number of ways. Such a description is needed to avoid misunderstanding or stereotyping. Definitions vary considerably. In the New Book Of World Rankings by Kurlan, the following is said about literacy and illiterates: "Literacy has conflicting definitions in different countries. UNESCO defines literacy as the ability to read and write a simple sentence. In some countries, such as Japan, Sudan, Uganda and Zambia, illiteracy is defined as never having attended school. In Tunisia literacy is defined as the ability to read but not necessarily to write. In developed countries literacy is defined in functional terms as the ability to fill out a simple application form. Literacy is also qualified by the age groups to which they refer. Data for most countries relate to populations aged 15 and over; but in the case of others, such as Italy, the figures are based on the population over age six. Other kinds of error and bias include the exclusion of segments of the population, such as nomads in the Middle East and Africa and Indians in South America...Because of the great prestige attached to literacy, governments in developing countries have shown a tendency to inflate, history or even fabricate literacy ratios." One fact is certain when one studies the definitions and computations related to illiteracy--the data is conservative, meaning there are far more illiterate people than countries report.

For this project, the target people to whom the Gospel should be storied are defined as follows:

- A. People who function primarily by means of oral communication.
- B. People who live in a predominately oral communication environment.
- C. Individuals who learn a skill or a trade by apprenticeship and learn by doing rather than by literary means.
- D. The lower economic classes according to in-country governmental standards.
- E. Illiterate, functionally illiterate, semi-literate and poorly educated peoples. (These are in most cases synonymous with those in A & B, but not always.)
- F. Tribal peoples by whatever name and classification. In some countries they are called highlanders, nomads, indigenous people, etc.
- G. Highly insulated and/or isolated people groups. These predominately have a high percentage of illiterate or semi-literate peoples among them. Another characteristic of these people is that the education

level among them is pervasively similar within the group, varying only a little in its range from low to high.

- H. Rural-oriented people who may be semi-literate or even have reached the basic level of literacy but whose lifestyle and orientation is definitely functional and not technical. In a number of situations and

locations these people are functionally illiterate. Among them, conveniences would be limited or lacking within their homes and work areas. Further, such people are not technically or scientifically oriented even though they may have attained a measure of literacy and education. Such a situation exists in rural fishing villages, isolated or culturally insulated farming communities, and especially where the people live in an open-country setting in Third-World countries. Pockets of these people may exist within areas that are populated by highly educated and technical people. Rural-oriented pockets of people can and do exist in sections of almost every world-class city. In these cases they usually are among the lowest economic classes. Their culture and habitat may be scattered or in tact. This category of target people is perhaps the most neglected as shown in surveys, being obscure to many missionaries and sandwiched between the middle class and the more obvious illiterate, lower class peoples. Western, word-culture oriented communicators assume that these people are "hearing" and "understanding" the gospel. That is the deeper issue of this presentation.

IV. Communication Problems Among Illiterates, Functional Illiterates and Oral Communicators.

Wherever oral communicators, illiterates, functional illiterates or rural-oriented people are found, they cannot be effectively approached or communicated with by methods which call upon them to read or hear the gospel by means of conceptual presentations. As if this were not enough, these people do not and cannot effectively learn in the same way as do literate and technically oriented westerners or others of similar backgrounds. The thought processes and patterns of oral communicators are different from that of literate, word-culture individuals. This is the greater issue, one often unknown to the western missionary and easily overlooked or ignored by those who should know this fact. Therefore, the learning process of illiterates, functional illiterates and rural-oriented people is very different from more educated and technically-oriented people. This is still true when they live among more technically oriented people.

When western agencies, social, educational or religious, focus attention on these target peoples, western methods of communication have been generally used. Research among these peoples provides the following information.

- A. Oral Communicators, illiterates and rural-oriented peoples, groups and societies learn by means of storying and symbols. This is true in every area of their lives. Research among oral communicators and rural-oriented peoples, whether in the mountains or in cities produced the following data. Retention among these types of people seldom was

higher than 29% of the knowledge shared when communicated by means of logical and systematized outlines of the information. However, when a storying or chronological teaching method was used, retention rose to

at least 75-80%. Also, attrition was dramatically reduced among those people who learned in ways more compatible with their normal learning processes. One should not for a moment assume or even think that these people cannot learn or that they are slow or limited learners. They can learn as fast and as much as word-culture, literary individuals. They do not process information in the same way as word-culture individuals. The wisdom of the ages has been passed down for generations by means of oral communicators. Some of the sages of the ages have lived among oral communicators. In fact, among oral communicators, less information is lost or "falls through the cracks." They are often referred to as having steel-trap minds and memories.

Weber, in his book The Communication Of The Gospel To Illiterates, says as a western missionary among illiterate people he realized "that he was a stunted poor intellectual with only one means of communication (through pallid abstract ideas) among imaginative artists who thought and spoke in colorful, glowing pictures, actions and symbols." Francis of Assisi was aware of the issue when he said: "Preach the gospel all the time--if necessary, use words."

- B. The predominant teaching method used by westerners has been that of logically outlined and systematically developed lectures. People using this mode of communication are often referred to as a "word-culture" society. Knowledge and information is passed from one person to another or to groups by focusing on concepts and principles extracted from the body of information that is being taught or transferred. Sermons and Bible studies usually take the route of analyzing the passage in order to identify and structurally outline the concepts and principles found in the material being studied or taught. Doctrine is taught by means of carefully extracting unified and consistent precepts from passages throughout the Bible--arranging and systematizing them under logical categories or doctrinal headings. In fact, it is labeled as systematic theology. It is almost always learned and taught by the same communicative method. The material is analyzed, systematized and taught accordingly. Problem solving within societies where this method prevails is handled in the same way. Schools operate according to this communicative methodology. Theological institutions historically developed courses such as hermeneutics, ontology and systematic theology which made a science out of this method of sighting, systematizing and sharing information. In western societies there is a premium upon being able to take a mass of material and data, boil it down to its essence and give people the "bottom line." This very document is evidence of that methodology.
- C. Oral communicators, tribal, illiterate, semi-literate and rural-oriented people are more responsive to the Gospel than more educated and technically oriented people. Churches are more easily started among tribal and rural-oriented peoples in most countries of

the world. However, the work started by western missionary-sending agencies has progressively gravitated to middle class people. Surveys of churches today show this to be true in country after country. In many situations, western missionaries have started churches in the rural areas and small towns, and later moved to the urban centers. In the early stages a number of these beginning works were almost totally among the lower classes. Research revealed that as the work progressed, it increasingly centered among the middle classes in these and other places. In fact, establishing schools in areas where the

work was centered became a common pattern among mission agencies. These schools produced a class of people, often middle class, which could handle the communicative style used by the missionaries. Thus, the lower classes were slowly neglected with a few of the brighter ones being singled out and educated. This is not bad, but it is sad and serious if the lower class becomes almost totally neglected in the process. What has happened is to be expected; the gospel of Jesus Christ tends to "uplift" the people economically and socially as well as spiritually. Again, this is not bad, but not being aware of what has happened to the point that the lower class becomes neglected because the "uplifted peoples" witness to and win primarily those of their newly attained middle class level is not all good.

- D. **Effective communication has not occurred in most situations where a technical, systematized learning method has been employed among these people. The now obvious reason is that these people (illiterate, semi-literate and rural-oriented) learn by a method that can be described as storying.** Whether they are learning a trade, learning about life or learning facts, they prefer and learn best through the storying method. "Hands-on" learning is the most effective among these people. The apprenticeship is common among them. Data abounds even in western societies that underlines the effectiveness of learning by means of "hands on" and apprenticeship. Storying is not simply preaching or verbalizing the Gospel. Much of preaching is analyzing the biblical story, telling the people what the story meant, what the main and secondary teachings are. There are those who are semi-literate who can handle this kind of narrative preaching, but illiterates who live in an illiterate environment cannot learn by analytical, outlined and systematized presentations. On a second level of storying (retelling of the same story/ies) the illiterate can identify the ideas, concepts, teachings, values, and facts within the story. However, they cannot handle the outlining and systematized handling of these. Literate people can only because they have notes and outlines to refer to or retention is lost. Only literates with photographic memories can get beyond sermon outlines and sermon notes. Illiterate do not have that literate crutch. They have only the story on which to hang their knowledge. They carry their "notes and outlines" around within the story.

Even among western families and in the present elementary educational systems of the west, storying is the best and most common tool of communication and learning. Children learn values and how to read by the storying method. As children move into the higher

elementary grades they are progressively taught the analytical and systematized method of learning until by high school and college this is the primary method by which most knowledge is communicated. In churches and homes, the Bible has been taught by the storying method until the children reached the young people's departments. However, if one will notice the church literature, the analytical and systematized method of learning is being used more in the lower classes and grades than it was before. Western TV has acclimated children such that this method of learning can be used at a younger age than ever before.

Due to the western educational process, missionaries and nationals who have been trained by that method use it to communicate among the target people who find it very difficult to learn by this method. This also becomes the predominate method by which missionaries communicate the gospel and by which missionaries train leaders. Curriculum and teaching methods follow almost slavishly the western analytical method. It should not be surprising that communication does not occur at higher retention levels among illiterates and rural-oriented people.

- E. Faced with this communication mismatch, every mission agency has suffered from attrition. A "backdoor" has been common among church groups on the mission field. For some it has been more serious than for others. To be sure, there is no single variable that explains the attrition problem. A more careful study of this problem in various churches does highlight one common and in many cases predominant variable among the many variables that cause attrition. The Biblical knowledge retention level among church members is very poor in those situations where attrition of members has been high. Secular and religious agencies have surveyed and analyzed data related to attrition among different types of groups. A lack of retention of Biblical knowledge is a common trait among the high membership attrition groups. Second, discipleship--the characterization of Christianity--occurs at a much slower rate and among fewer people where attrition has been high and the logical learning method predominates. Until the communication method matches the learning process of the people, discipleship will not improve and the backdoor will only get worse.
- F. Educators and missiologists in separate studies performed among the target peoples defined in Section I found conclusive proof that the method of communication used by secular and religious people does not match the learning process of the people. The western method of extracting and isolating the concepts and principles, and teaching them by means of logical and systematized outlines, is not effective among illiterates and rural-oriented peoples. The United Nations (UNESCO) has produced a number of volumes related to communicating with this type of target population. In fact, many of the health programs of the United Nations' agencies have been redesigned and are now communicated by means of storying. Where There Is No Doctor is now being communicated by storying in many localities.

- G. For missionaries this mismatch of methods and learning processes as well as the effectiveness of the storying method among these types of people should not come as a surprise. The Bible itself was given by God in this way. Revelation was couched in a storying milieu and passed from generation to generation. Even Jesus insisted upon teaching by means of parables, saying: "without a parable he would not speak to them..." For the children of many Christians during the 1940s and the 1950s, Hurlbert's Stories Of The Bible was their foundational introduction to the Christian faith.
- H. The storying methodology is still a part of life and learning for westerners who habitually communicate and learn by means of logical, outlined and systematized communication techniques. Surveys show that church members remember illustrations given in the form of stories more than they remember the specific outline of the messages they hear.
- I. In secular and religious situations, storying is still the primary and most effective method of communication for children. Retention soars among children when storying is used instead of logical and systematized knowledge transfer techniques.
- J. Worship among word-culture oriented people centers on verbal communication marked by logical, systematically outlined presentations. This is in stark contrast to worship in cultures where illiterates and rural-oriented people predominate. Music, symbols, drama and stories predominate among the target people's worship. Some scholars think this is why the charismatic movement is so appealing to lower class people.
- K. Tribal, illiterate, semi-literate and rural-oriented peoples continually process everyday events in terms of the whole of life. The event must be interpreted in light of their world-view. Educated, technically oriented and word-culture people can and often do process events in isolation from the whole. The event does not have to agree with their world-view for them to process and retain it. Weber related in his book how F. C. Kamma gave an exhaustive report in his thesis on the way in which the "inhabitants of the Biak-Numfor territory (islands in Geelvink Baai, New Guinea) experienced and 'assimilated' the Pacific war...They assimilated these war-time events mythologically. Everything was fitted into the ancient Biak mythical circle, around the figure of the Manseren manggundi who was to heal the breach between the ideal and the actual existence, to restore the mythical past, and thus to create koreri, the redeemed community." These type of people tend to harmonize all that happens to them and around them with their particular world-view. Weber concludes that "nothing is strange to 'primitive' man because he lives on the supposition that the whole microcosm and macrocosm are tuned to each other, and included in an all-embracing order. Everything that is and happens (even bombardments!) is therefore set within the great harmony, within the great frame. This frame is provided by the myths which may be defined as accounts of an 'original revelation'." It is significant that the Bible is based on the same world-view. Therefore, for these types of people, the Bible will be more quickly and easily accepted if

it is shared in perspective rather than by segments in isolation from the whole. Care is to be taken as to how the Bible is shared, for syncretism can easily occur. It is as Weber and Kamma documented: "everything is classified, even Biblical stories and Christian dogmas." This is also what happened to Catholicism in Latin America and the Philippines. Animism and Catholicism has become hopelessly interwoven into an animistic Catholicism.

- L. Communication must be broader than abstract lectures and sermons for effective communication to take place among illiterates and rural-oriented people. Stories, rhythm, drama, music, pictures and symbols are valuable vehicles in the communication of the gospel among these peoples.

An Effective Evangelism And Discipleship Method For The Target Population.

The most effective means of communication for illiterates, semi-literates, poorly educated and rural-oriented people, including children of any class and culture, is the storying method. There are two to three types or forms of storying, one of which is narrative preaching. However, to maximize the probability for both learning and retention, as well as laying a foundation for wholistic ministry (discipleship and leadership training) the chronological storying method is the best. Response is greater and fewer people drift back into old ways and habits when the chronological method of storying is used.

Storying is the primary means of communication for these people in every day life. "Illiterates are able to hear, and usually they hear much better than literates." Each culture and people group that uses storying as a predominate method of communication, especially tribal groups, has certain rules for communicating by this method. Those individuals who are indigenous to these peoples already have the worldview and know the "rules of communication." However, for the cross-cultural workers among them, they need to be reminded that these skills should be obtained. They should be discovered, learned and taken into consideration as they work in those people's environment. In many places anthropologists have already identified and written about these.

Weber says: "...if we (are) to pass on to illiterates the message of the Bible we must first liberate this message from the abstract ideas of our catechisms and doctrines. We must learn, and use, the illiterate's methods of communication. We must proclaim picturesquely and dramatically rather than intellectually and verbally."

"In a world of illiterates language has also a strong emotional function. Dr. Westermann, the great expert on African languages, says that in the primitive world words are often charged almost completely with emotions, and that therefore the language does not only transmit thoughts and ideas but impressions and emotions outside the intellectual understanding. Good story-telling can thus transmit to the illiterate realities because, by the strength of his imagination, he is able to give visible form, colour and movement to the words he hears." (Weber) An outline of the chronological storying method will be presented in section VII.

VI. A Historical Summary of the Storying Method and Its Use by Missions and Missionaries.

Historically, storying as a means of communication has been going on since the beginning of time. Therefore, no person or group can be credited with the invention or discovery of the storying methodology. Storying has been common throughout the world, even in Western society. As technology developed in the West, Western society gravitated towards becoming a literate, word-culture. Now, a literate, word-culture pattern of communication is the predominant pattern of communication in most of the western world.

However, in many countries where illiteracy is high, storying (oral communication) is still alive as the primary mode of communication for those people. It is not obvious to outsiders, especially literates, that an oral culture is alive and well. Evidence that documents this to be true can be found in Klem's book on oral communication.

As Westerners became involved in Third-World countries, the dichotomy between the two learning processes became obvious only to a few, while others remained totally unaware of its existence.

Records show that a number of missionaries in different parts of the world became increasingly aware and sensitive to the different processes by which people learn and communicate. H. R. Weber was one of those missionaries and his book documents a number of individuals that were also aware of the situation. Only a few missionaries were using the storying methodology during the 1940s and the 1950s. However, few texts or materials written prior to the 1950s were published.

By the mid-1950s, in secular society, various agencies of the United Nations became very much aware of the different learning processes. UNESCO, by the late 1950s had produced at least 10 different publications related to how illiterates, semi-literates and rural-oriented people learn. Educational and medical programs were designed to use oral communication when they found their educational and medical teachings could not be communicated effectively by literate, word-culture methods. Their literate, word-culture programs had a very low success rate showing very low retention of information when communicated by word-culture means.

In the 1950s a few materials on the graduate educational level in sociological and anthropological departments focused on the learning processes of different types of people. Not many missionaries drew upon these due to the serious rift between these fields and the church.

Not until the late 1970s and early 1980s were any significant religious materials produced on storying or the chronological method of Bible teaching. Don Larsen dealt with the situation from a linguistic anthropologist's position in the 1970s. However, it was New Tribes Mission, through its Asian missionaries and missions, that emerged during the late 1970s and early 1980s as a leader in developing storying materials. Specifically, Trevor McIlwain and Dell Schultze published storying materials for use by missionaries. Subsequently, other new tribes

missionaries have developed unpublished materials on storying chronological Bible teaching.

While New Tribes in Asia was developing the materials, seminars and programs for implementing storying (chronological Bible teaching) in Asia and other places where New Tribes has missionaries, Herb Klem was developing and using oral communication items, especially music, in Africa. During the 1970s missionary Herbert Klem, in Nigeria, became aware of the vibrancy of oral communication throughout Africa. As a result of his research he developed and used oral communication in sharing the Scripture with Nigerians. Klem is presently a professor at Bethel College in Minneapolis. It has been said that some Presbyterian missionaries were working on techniques for the oral communication of the Gospel at the same time in Eastern and Southern Africa.

It was in Ethiopia as a Southern Baptist missionary that Jim Maroney became aware of and interested in the techniques of oral communication as a means of evangelizing illiterates. He later studied under Herb Klem. During this same period in Africa, Zeb Moss, Southern Baptist Media Consultant for Africa, became interested and involved in the oral communication of the Gospel.

About this same time in the field of health, MAP International began to see the validity and effectiveness of storying as seen in this quote in the monograph Health Teaching For West Africa by David Hilton, M.D.: "We have been experimenting in northeastern Nigeria with the use of stories for health teaching and have been greatly impressed with the successful results. We have elected to share this method with you in hopes of helping more people to be healthy. People everywhere soon lose interest in ordinary health lectures. All health workers know how very little results have been produced by the usual methods of health teaching. On the other hand, everyone likes a story. Story telling has for centuries been an important part of the learning process for African cultures."

Ten thousand miles and a continent away from Africa in the Philippines, storying was beginning to be used by Baptists. The Philippine Baptist Mission of the SBC, FMB became involved in the storying method by means of Jim Slack's contacts with Del Schultze, the Chairman of the New Tribes Mission in the Philippines. Jim Slack had become familiar with the method from H. R. Weber's book during seminary classes under Dr. Cal Guy of Southwestern Baptist Seminary. In the early 1970s, through conversations with J. O. Terry, a number of United Nations books related to communication among illiterates were loaned by Terry to Slack. Later, Jim became acquainted with Dell Schultze through the two men's sons and began to use storying in a limited way in his work in Mindanao during the late 1970s. In 1980 Dell Schultze was invited by Jim Slack and Bill Tisdale, Church Growth Consultants for the Philippine Baptist Mission, to share the storying/chronological method with Southern Baptist missionaries during a church planter's retreat. A number of the Southern Baptist missionaries began to secure the New Tribes materials and use them in their areas. A year or so later, Dell Schultze and Jim Slack worked with their respective missions in developing a joint project between the two missions to produce pictures for use by those using the storying methodology. A capital grant

was secured by means of the Lottie Moon Christmas Offering to fund the project. Will Gopffarth was asked by Jim Slack to work with New Tribes in supervising the production of these pictures. At the same time, Jim Slack asked Dr. Dean Dickens, professor of preaching at the Philippine Baptist Theological Seminary in Baguio, to become familiar with the storying methodology and to help video two New Tribes seminars on storying that were led by Trevor McIlwain. Dr. Dickens did so. He later brought storying into the Seminary classroom in the Philippines and prepared a manuscript on storying using it in the seminary in Baguio. At present, he is working on a text for use by professors and students.

When Jim Slack became interested in the storying methodology, J. O. Terry, Media Consultant for the Southern Baptist Foreign Mission Board in Asia, had a number of the United Nations books on the methodology that were produced by UNESCO. He gave those to Jim and has been increasingly involved in storying methodology since then. At present, J. O. is working on a manual/workbook for use in encouraging missionaries and nationals in Asia to become aware of and involved in the storying process, especially in the Southern Asia area. His interest in storying and using visual aids began with a reading of the H. R. Weber book.

Since 1984, numerous Southern Baptist missionaries in the Philippines have been using the chronological Bible teaching method, especially those missionaries working among tribal people. Harold Watson, Agricultural Evangelist in the Philippines, has incorporated the storying methodology into his agricultural programs and projects. Johani Gauran, a Filipino national, has become a very experienced storyer, a trainer of people in storying and developer of storying material in Philippine languages.

After Trevor McIlwain left the Philippines to teach the chronological method world-wide, and after Del Schultze became involved in the orientation program of an international missionary sending agency, Jay Jackson of New Tribes was called on by many Southern Baptists in the Philippines to help them continue in the storying methodology.

In the United States, storytelling, which is different from storying in slight but important ways, has emerged in many theological schools. Dr. Tom Boomershine of Emory University in Atlanta, Georgia has written a book on storytelling—The Story Journey. Dr. Richard Ward of Emory is also involved in field of storying. In fact, there is a storying conference that meets biannually in the United States. However, the United States version of storying is more appropriately called "storytelling" or "narrative preaching." The storytellers may use a Biblical or extra-biblical story as the basis for their preaching. It is not the same as the chronological Bible teaching/storying methodology as developed by New Tribes. In fact, the narrative preaching/storytelling process in the U.S. is more for literates than for illiterates, being more word-culture oriented. Dr. Conrad Johnston, Southern Baptist preacher in Virginia, has been increasingly involved in narrative preaching. He taught his method in Africa among some of the Southern Baptist missionaries. His method and materials are for literates and illiterates, but the training is definitely word-culture oriented. His materials and approach are not the same as the chronological Bible teaching process.

VII. The Storying or Chronological Bible Teaching Method Explained.

Simply stated, the Bible is shared (storied in chronological sequence) from Genesis to Revelation by means of the storying method. The following steps outline the process needed in order to evangelize, harvest and disciple people and plant churches among them.

- A. Use a track (sharing level) system in evangelizing, harvesting and churching the people. The first task is to identify the stories or events from Genesis through Acts that need to be communicated in order to confront individuals with the Biblical message of salvation. What events are vital to gain a broad understanding of the salvation story?
 1. The Evangelism Track or Level. The objective of this track is to evangelize the lost with the purpose of encouraging as many as possible to consider the claims of Christ and accept Him as Lord and Saviour.
 - a. Tell the story as it is in the Biblical text. Do not add to the story any items that are not found or heavily inferred in the text. During this initial evangelism track do not "look ahead" or elaborate on what is found in the text by telling the individual or group what will happen later. Sequencing is vital. The individual is to "experience the events" as they happened and are recorded. That is important. They will come to "meet Christ" as He is presented in the Biblical materials, anticipating His coming as did those who lived it. Thus, when they have gone through the evangelism track, they will generally recognize prophecy as prophecy and will have a firm grasp of the events according to the text. This "verbal text" is their only Bible. Do not rearrange it by telling it in a different way than that contained in the text.

The time it takes to tell a story will vary with the group, the teller, the culture, the language and the setting, but it is usually more effectively contained within one hour. For those who dramatize or put the story to music, the time will vary.

The degree to which one sticks with the sequence, covers each biblical event or skips and leaves out some events, depends upon the group's contact with the Gospel. Random or leap-frog storying back and forth in the Old and New Testament leaves an oral communication, illiterate person confused. Retention of the stories diminish as sequencing is abandoned. Also, the primary issue to remember is that the "storied Bible" being given to them is the only Bible they have. For them, there is no written Bible, no text other than the one in their mind to call upon and rely upon. They need it in sequence. More will be said of this under the discipleship track.

- b. Determine before each session what items are vital to emphasize during the story-telling for those hearing it. Remember, this is an evangelism track, not a teaching or discipling track.
 - c. Choose words carefully and be consistent in using the same or similar words each time as well as using descriptive and simple words to explain the events.
 - d. Conversions will begin to occur as the stories of the cross and the resurrection are told. Many who use this method plan for a baptism sometime during the storying of the book of Acts. Some wait until the end of Acts to schedule a baptism. Only a very few wait until the end of the second track. I would not encourage that late a baptism schedule. There is no spiritual, discipleship reason to delay baptism that long.
 - e. Do not elaborate on the story, "telling them what it means." Oral communication individuals will know what it means as it relates to evangelism. Do not get beyond the purpose of this track and start discipling during the evangelism track. Explanation and elaboration occurs during the discipleship track and not during the evangelism track. They are being evangelized and "given the Bible" during the evangelism track. If the story-teller begins to explain, elaborate and pull into the story information from future stories, it is counter-productive. First, that is a reversion to word-culture methodology. Second, it is unnecessary. Oral communication people will get the point.
2. The Discipleship Track. The purpose of the discipleship track is threefold: 1) to provide basic discipleship for those who have made professions of faith; 2) to spot potential leaders among those being discipled and 3) to help the new believers learn how to story by means of an evangelism track. Two choices exist at this point. Some missionaries encourage all of the people who went through the evangelism track to go through the discipleship track whether they were born again or not during the evangelism track. Others take only those who have made professions of faith by the end of the evangelism track (end of Acts). Some create two groups, separating the believers from the non-believers, taking both through the discipleship track.
- a. The discipleship track starts at Genesis and uses the same stories that were used in the evangelism track. That is why the choice of stories at the beginning is so important. Choose the stories for the evangelism track that will be needed during evangelism and discipleship. Repetition, sequencing and familiarity at this point can be seen as essential. Adding other Biblical stories during later training tracks can be done, but they should be minor stories and not many added. No new stories should be added during the discipleship track.

- b. The first fifteen to thirty minutes during the discipleship track should be spent retelling and rehearsing the story as contained in the evangelism track. It is important to stick to the story, summarizing it briefly. At first, the group will not want the leader to leave anything out of the story as it was told the first time. Group members will usually correct the leader, reminding the leader and quoting the left out phrases and sentences. The leader will find out just how sharp an oral communicator's memory is. In fact, if the leader is a word-culture person, that person will find it difficult to remember how it was said during the evangelism track if a manuscript was not prepared and used as a basis for telling the story. Retention can be gauged during these sessions. As Maroney says in his paper, "Repetition is essential to the learning process." Indeed, repetition is the foundation for retention among these people. Reinforcement of the story in their memories is achieved during these discipleship sessions.
- c. The rest of the period should be spent talking about what was learned in the story. Be careful to keep this at the discipleship level. This is not a theological education level. Do not teach. Disciple at this level. This is the time for members of the group to get heavily involved. Do not tell them what the story means. Don't revert to word-culture sermonizing and outlining during these discipleship sessions. Let the members talk through the story, talking about what was felt and what was understood. Let them relate the story to the day to day world they live in and their group's belief system. Be careful not to be judgmental at this point. They must see the truths and internalize them for themselves.
- d. As the discipleship track moves into the prophetic books, try to stay within each of the stories and not bring too much into each story from future stories. Looking ahead and behind is good to do, but not so much that the style moves into a word-culture style. Relate the present story to the past ones more than to the coming stories. If the passage is a prophetic passage/story do not read more into the prophecy than is found in the passage. You will artificially be creating a different Scripture for them by doing so. This is their only Bible, a remembered, verbal one, and needs to remain true to the text. Again, this is the discipleship track not a theological education track.
- e. At the end of the discipleship track the born again members can be encouraged to gather a group and begin an evangelism track. Some leaders encourage them to gather and begin their own group when the discipleship group reaches the prophetic books.

3. **The Theological Education Track.** The purpose of this track is to train leaders and to teach doctrine or theology to the believers who exhibit leadership and are being called upon to lead. Again, this track begins at Genesis and uses each of the stories that were told during the evangelism and discipleship tracks. The story is briefly retold, taking less time than during the discipleship session. The group should help retell the story. Assignments can be made for different members of the group to retell the story. The bulk of the time is spent talking about the doctrines/teachings that are found in the story such as God, sin, salvation, etc. Also, during this track, the New Testament from Romans through Revelation can be taught. Remember, do not resort to listing and giving steps and outlines. Sequence is very important during these sessions. The New Tribes manuals, Building On Firm Foundations, are excellent for an understanding of this process.
4. These tracks, as presented, are summaries of the chronological storying technique. New Tribes has developed seven tracks which begin with evangelism and go through leadership training. The following outline can be found in various New Tribes' materials such as their six volume set--Building On Firm Foundations by Trevor McIlwain or in Jay Jackson's materials.

**NEW TRIBES CHRONOLOGICAL STORYING FORMAT
THE SEVEN PHASES: THEIR PURPOSES AND GOALS**

Phase I: Genesis To Ascension

For Unbelievers

To show them the nature and character of God, man's rebellion and sinfulness, God's judgment and hatred of sin, Satan's hatred of God and man. In the Gospels we show God's righteous requirements fully satisfied in Christ's life, death, burial and resurrection.

For Believers

To help them to understand:

1. The understanding, faith, and basis for salvation of the Old Testament believers.
2. The use of the Old Testament in evangelism. How to use the Old Testament to produce true repentance in the unsaved as the necessary preparation for the Gospel.

THE OLD TESTAMENT			THE GOSPELS		
UNSAVED (BELIEVERS) L A W			UNSAVED (BELIEVERS) LAW & GOSPEL		
GEN 3:15	ARK	PASSOVER	MT.1:23	JN.1:29	JN.10:9;14:6
TEACH O.T. NOT GIVING N.T. FULFILMENT			POINT BACK TO O.T. TYPES, PROPHECIES ETC.		

Phase II: Genesis To The Ascension - For New Believers.

1. To lead them into a deeper knowledge and appreciation of God's grace and complete provision for the believer, in the Lord Jesus Christ.
Before (Phase I) they were "shut out," without any hope.
Now (Phase II) they are "shut in," safe in Christ.
2. To prepare the way for the remainder of the New Testament by adding those stories and emphases which were passed by while teaching Phase I.
3. To use the infant church of Acts as a model for the infant local churches being established by means of storying.
4. To present the concept of corporal faith.

THE OLD TESTAMENT			THE GOSPELS		
NEW BELIEVERS. GOSPEL			NEW BELIEVERS. GOSPEL		
GEN. 3:15	ARK	PASSOVER	MT.1:23	JN.1:29	JN.10:9;14:6
TEACH O.T. GIVING N.T. FULFILMENT IN CHRIST			POINT BACK TO O.T. TYPES, PROPHECIES SHOW FULFILMENT IN CHRIST		

Phase III: Acts - for New Believers Who Have Completed Phase II.

1. To provide the historical and geographical background for the Epistles.
2. To continue the story following the ascension of the Lord Jesus.

O.T.	GOSPELS	A C T S			EPISTLES
		NEW BELIEVERS CHURCH TRUTHS BELIEVERS' WALK.			
GEN. 15,17	MK. 1:8	ACTS 2	ACTS 10	ACTS 11	
		POINT BACK TO O.T. AND GOSPELS. INTRODUCE EACH OF THE EPISTLES .			

Phase IV: Romans To Revelation - For New Believers.

1. To give the emphasis and basic content of each book.
2. To lead the believers to an awareness of the basic principles of the New Testament Church.
3. To make the new believers aware of their new position in Christ and their relationship to the Holy Spirit.
4. To teach them God's basic standards for the believer.

O.T.	GOSPELS	ACTS	ROMANS TO REVELATION		
			NEW BELIEVERS. BELIEVERS' LIFE & WALK IN CHRIST. CHURCH TRUTHS		
GEN. 15:6	JN.1:1-3	ACTS 2	ROM. 4:3	EPH. 5:18	PHIL. 2
			GIVE THE BASIC EMPHASIS OF EACH EPISTLE. BUILD ON THE FOUNDATIONS ALREADY LAID.		

Phase V: Genesis To The Ascension. For Mature Believers. (Character Studies)

1. To show God's work with and in the lives of His children in the Old Testament and the Gospels, as a means of bringing them to maturity.
2. To use Old Testament saints as a model for the maturing believers. (See I Corinthians 10:1-13.)

Phase VI: Acts - For Mature Believers.

1. To teach Acts expositionally.
2. To use the lives of early Christians as a model for the maturing believers.

Phase VII: Romans To Revelation. For Mature Believers.

1. To teach these books expositionally.
2. To emphasize doctrine, theology and key leadership teachings.

V. O.T. to ASCENSION			VI. ACTS	VII. ROM. - REV.		
MATURE			BELIEVERS			
EMPHASIZE GOD'S DEALINGS WITH HIS CHILDREN IN			CONFORMING THEM TO THE IMAGE OF CHRIST.			
EX.	JOSH.	MATT.	A C T S	ROM.	HEB.	REV

- B. Pictures can be developed and used in conjunction with the stories. The Philippine Baptist Mission collaborated with New Tribes Mission in producing a set of 105 color pictures which could be effectively used in some Asian and possibly other settings. The pictures should be tested among a people before they are used extensively. A set can be ordered from the Church Growth Department, Philippine Baptist Mission, 2444 Taft Avenue, Metro Manila, Philippines. The cost is about \$30.00 for the entire set, including shipping. A number of cautions need to be given at this point.

Pictures have also been developed in Africa by the Presbyterians and Catholics for specific use in storying situations.

J. O. Terry, SBC, FMB Media Consultant for Asia, continues to research this methodology. He has found pictures to be questioned by Moslems of Asia, or at least some of the pictures were criticized.

Zeb Moss, a former SBC, FMB Media Consultant in Africa and present Associate Area Director for Eastern and Southern Africa, is familiar with research done in Nairobi which found that drawings were considered to be of fictitious people and events. However, photographs were considered to be of authentic people and events.

Line drawings are used exclusively by TEACH students on Mindanao, Philippines and by New Tribes missionaries and workers in Thailand. Researchers found line drawings to be more acceptable and understandable than other types of drawings or presentations.

The point is that pictures are valuable and thus needed but must be developed along cultural lines and tested extensively among the people of each group where they are to be used.

1. These target peoples may be very limited in terms of the type of pictures that can be effectively used among them. It would rarely be possible to effectively use western pictures, such as Sunday School pictures developed in the United States. This is especially true among tribal peoples. It is less true among rural-oriented and semi-literate people in cities. However, in each case it is suggested that there be a test of whatever pictures are to be used.
2. It would be best to develop a set of pictures that is compatible with the target people. This is more important than most people realize. These people, especially tribal and rural-oriented, cannot handle technical pictures such as are prepared in the west.
3. The United Nations has developed two books that deal with the use of pictures and storying among these types of people. They should be consulted before pictures are developed or adapted from other sources.
4. Stylized or culturally contextualized pictures may be usable, if available and if they do not introduce foreign/non-Biblical ideas through the artist's interpretation of scenes.

5. Normally, detail should be limited, depicted people few and near the "front" of the picture, with use of perspective minimized.
 6. Pictures should give a simple, visual picture of the basic story idea.
 7. Pictures should be colored (if color is used) so that the picture is clear, even in dim light.
- C. Experts suggest that storying and pictures are not enough to accomplish the purpose and at the same time preserve the integrity of the Scripture among illiterates and rural-oriented people. Care should be taken to have a time when the Bible is regularly read before the group without any explanation connected with the reading.
1. It is best to read the text which serves as the basis for a story at the end of each session when the story is told.
 2. A number of churches and missionaries in various countries have scheduled regular readings of passages of Scripture in selected communities where illiteracy is high. This is usually done at a specified place within the community and at a set time on a regular basis. Some say it is important that it be so regular and on-time that watches could be set by it while others, like J.O. Terry, reminds us that there is a "perceived time" when it is "time to begin the story" in some cultures. No commentary, explanation or preaching should be attached to this "reading of the Bible." Obviously it should be in the local "heart-language" of the people of the community.
 3. In tribal settings it is important to find out the cultural ways in which items of utmost importance are communicated to the people and especially "who among them is authorized" to do so in order for it to be legitimate in their midst. Most tribal groups have set traditions concerning the passing on of important teachings. Even the storying of the Bible should take this into consideration.
- D. In many cultures it is more appropriate to "sing the story" than to simply "tell the story." See Klem's book--Oral Communication of the Scripture--for an in-depth treatment of this topic.
- E. It is also effective to use films of Bible events and audio tapes of hymns among these peoples. One definite word of caution - be sure the films and hymns are Biblical. The memories of these people are so sharp and their method of learning is so efficient that they will assimilate the knowledge and will not be able to analytically distinguish between good theology and bad theology. It is recommended that films and hymns not be used that embellish the story or that are not true to the Biblical text. This will undercut the storying method of Bible teaching.

VIII. A Plan for Implementing Storying in a New Area or Among Pastors and Missionaries Unfamiliar with Storying.

- A. Distribute this overview among as many individuals as possible.
- B. Secure at least two (2) interested couples who live and work near or among illiterates or functional illiterates to enter into a pilot storying project.
 1. The couples should be committed to follow the pilot project and should not be anticipating a furlough within a year of beginning the project.
 2. A detailed diary of the storying process should be kept by the couples.
 3. The couples can work together or separately. It is good to have them working in separate locations but this is not imperative.
 4. It is best to storying in the "heart language" of the target people. If that is not possible, it is vital that the language used be at least the market language of the target people. J. O. Terry suggests that one should continually be aware of the language the people in the community use to "import" new ideas and teachings into the group.
 5. In order to observe the desired dynamics, a majority of target people in the community where the pilot storying project will occur should be illiterate. The illiterate percentage should be above 70%.
 6. The group targeted for the pilot storying project should be mostly unbelievers.
- C. Before the pilot project begins the two couples should be briefed by an experienced storyer. Research and Planning can provide this briefing. In time, each area should develop its own experienced individuals to serve in this briefing and guiding role. The following books should be read in the order listed by the ones who will story.
 1. The Communication Of The Gospel To Illiterates by H. R. Weber.
 2. Oral Communication Of The Scripture by Herbert V. Klem.
 3. Building On Firm Foundations (Volume I) by Trevor McIlwain.
- D. Define, list, or identify "barriers" to communicating the Gospel. Consider which stories will be needed to hurdle, demolish, or by-pass these barriers. For more on this, see J.O. Terry's article on barriers. Jay Jackson, New Tribes missionary and trainer of those who plan to story, stresses the need for discovering the barriers. Remember, local, indigenous storyers do not need to "develop a world view." They do need to develop a list of barriers and often need help

in focusing on how to choose the best Bible story to overcome those barriers. Basic attitudes toward "forgiveness" and "sin" have a tremendous bearing upon the choice of stories. Pre-existing ideas and beliefs about God, unity or trinity, etc., can be a major factor among tribal folk, Moslems and others.

- E. Develop an ethnographic "map" (world view) of the target people. Use the FMB's profile instrument in developing this "map"/world view.

If illiterates are to be approached by means of oral communication, it is vital that the target people's world view be: 1) developed, 2) understood, and 3) and used as the Bible stories are prepared.

What is a world view? A people's world view is their entire value and belief system. It is what they believe about life, God, creation, family, sin, friends, death, society, business, health, wealth, government, salvation and all else that is involved in their life. It is all that they believe is important and valuable to them, how life should go and how people should act under every conceivable circumstance.

Research among all kinds of people, and especially illiterates has shown that when the Gospel or any other belief system that is different from their own belief system is presented to them, a number of things happen. First, they compare it to their own, to see if it is different. Most will reject the outside view when they find it to be different from their own. Second, if they feel the new belief is valuable, they will try to harmonize it with their own without losing their own. They will reshape the new to fit their old views. Folk religions have originated from this process. This leads to an eclectic process where they don't quit believing what they always believed. They find a way to wed the two, if they feel the new is valuable. It does not displace the old.

If the Gospel is presented to a people, it is important to know their world view and as the Biblical stories are told, tell them in a way that the people will tactfully realize that in order for them to believe the new, they will need to subjugate, revise or even remove the old beliefs.

**CULTURAL-SOCIAL-RELIGIOUS PROFILE
TARGET PEOPLE'S WORLD VIEW
DEVELOPMENT INSTRUMENT**

This instrument is designed to be used among a target population that can usually be identified by culture, language and geography. The questions are primarily illustrative of those needed in developing a people's world view. For some target populations this set of questions might be complete and sufficient for identifying a target population's world view. However, in most situations, other questions will need to be considered and some of these revised. Therefore, this is a model more than the actual questionnaire that will be used.

1. Family Structure.

- 1.1. Is the family monogamous or polygamous? Describe characteristics and conditions.
- 1.2. Is the family matriarchal or patriarchal? Describe "head of the house."
- 1.3. What are the authority lines in the family? Who makes decisions--how, when and why? (Approval-Forgiveness)
- 1.4. What are the roles and consequent relationships between family members? Husband/wife/children. Strata? Age?
- 1.5. Identify the kinship lines and patterns of the extended family.
- 1.6. How do families support themselves? Traditional and non-traditional patterns.
- 1.7. How does the family structure change as a result of death, marriage, separation, incapacity, incompetence or other significant changes?
- 1.8. How is a family's heritage passed from one generation to the next?
- 1.9. How is authentic news passed on within the family?
- 1.10. What are the rules of inheritance?
- 1.11. What are the sexual and mating roles in the family? Marriage rites and rules. Separation, divorce, mistreatment.
- 1.12. What are the child-rearing practices and traditions?
- 1.13. What are the special days or events for families?
- 1.14. How is the family changing?

2. Social Structure.

- 2.1. How is the society of a village organized? What are the homogenous and heterogeneous facets of society?
- 2.2. How do different families relate to each other?
- 2.3. How does the society relate to foreigners? From another city, another race, another country.
- 2.4. How is real estate handled? Ownership/selling/buying.
- 2.5. How are leaders chosen? Who is eligible? When are they eligible?
 - 2.5.1. Under what conditions are leaders changed?
 - 2.5.2. What are the responsibilities and rights of leaders?
 - 2.5.3. How do leaders lose the right to lead?
 - 2.5.4. How do people relate to leaders?
- 2.6. What are the basic values within society that give it cohesion and security?
- 2.7. What are the basic taboos within society?
- 2.8. What are common traditions within society?

- 2.9. What are the valued arts in society?
- 2.10. How is communication carried out? With whom? Under what conditions/rules?
- 2.11. What are the channels for news? Who bears news? How? When is it official?
- 2.12. What rights do individuals have? Families have? Clans have?
- 2.13. How are individuals educated? Is it pervasive? Respected? Secular or religious or mixed?
- 2.14. Describe the vocational respect ladder. Who are teachers? What are levels? What are settings?
- 2.15. Describe law and order in society. Structure/processes.
- 2.16. What is society's medical structure?

3. Religious Structure.

- 3.1. Describe the predominate religious system/s. (Vertical or horizontal structure.)
- 3.2. Where does the power reside in the religious? What is source of authority/power?
- 3.3. What are the primary documents of the religion?
- 3.4. What are religious rites and events?
- 3.5. What are the basic beliefs: about God/ about good/evil/ life (creation)/ mankind/ spirits/ eternity/ salvation/ sickness/ securing converts/ deviates/ view of women.
- 3.6. How does religion involve society?
- 3.7. How does religion involve family?
- 3.8. How does religion involve individuals?
- 3.9. Who are religious leaders? How chosen? What conditions? How recognized and sanctioned?
- 3.10. Is religion animistic or mixed with animism?

4. Economic Structure.

- 4.1. Is society's economic structure agrarian, industrial or mixed?
- 4.2. What are primary drivers of the economy? Capitalism/socialism/mixed. Describe.
- 4.3. What are the primary economic and vocational categories and divisions in the economy?
- 4.4. What are the structural patterns within society?
- 4.5. How are prices determined? What are the major influences on prices?
- 4.6. Who is in control of the flow of money?
- 4.7. Who is in control of the financial institutions? Are the private financial processes as strong or influential as the public institutions?
- 4.8. Describe the traditional classes in the economy. Lower/middle/upper.
- 4.9. Is a barter culture in existence? Does it predominate? Is it insignificant?
- 4.10. How does the economy relate to other countries?
- 4.11. How is social security provided? Within social structure? Within economic structure? Mixed?

5. National Political Structure. (How does it differ from the local structure?)

Note: This document has been influenced by John Apeh's book Social Structure and Church Planting. This is an attempt to select, adapt, translate and organize issues and topics presented in Apeh's book into a survey instrument. Much credit should be given to John Apeh's book for inspiring the development of this instrument.

- D. God and Man, by Del Schultze can be used as a format for preparing their own stories, adjusting the content to speak to the culture as portrayed in the ethnographic map of the target people. The material in Building On Firm Foundations can also be used. It is important that those who are beginning to story do not use God and Man as a manual. It is an illustration that is based upon a world view that is peculiar to the people for whom it was designed.
- E. A storying clinic should be scheduled when the two couples have storied for at least six (6) months. This will be a means of further developing the two couples and bringing others into the storying process. The following is a model for preparing a storying clinic.

STORYING CLINIC A METHODOLOGY FOR EVANGELIZING AND DISCIPLING ILLITERATES

"Storying" is a communicative methodology of presenting the Gospel to illiterates, functional illiterates and rural-oriented people. Storying is known by some as "Chronological Bible Teaching."

Illiterates, functional illiterates and rural-oriented individuals learn and assimilate new information in a very specific way. They learn in a very different way than do literate, word-culture individuals. Literates learn primarily by methods that center on concepts, principles and outlined processes with sequential steps evolving from logically deduced or scientifically discovered analytical processes. Literates condense volumes of information and material into lessons, teachings, principles and concepts. Illiterates learn by means of stories, rehearsed events, dramas and apprentice-type relationships (hands-on type learning). Illiterates can think almost any thought and learn almost anything that a literate person can learn if it comes to the illiterate individual by means of a compatible learning process.

Storying is a method that is actually millenniums old and is the primary method by which illiterates learn best. Among illiterates and functional illiterates it is very common to have a consistent retention level from 65-80% of information presented by means of the storying methodology. Conversely, when the same information is presented by means of analytical, conceptual, didactic, word-culture methods, retention levels drop to 25-35%.

Therefore, the most effective means of presenting the Gospel, discipling and theologically training illiterates and functional illiterates is by means of a storying methodology. This methodology can be taught to literates by means of a clinic. The following is an outline of the issues, topics and sample formats that would be used during a clinic designed to train literates in storying methods and techniques.

Theme: Freeing Up The Gospel To Flow At the Levels of the People in Their Culture.

Timing: A Storying Clinic should be proceeded by: 1) a completed pilot storying project in at least two varied settings by individuals (preferably a husband-wife team) who follow the "storying model" as strictly as possible, complete with the keeping of a weekly diary which will be used during the clinic; and 2) pre-clinic readings which will be completed by all who attend the clinic.

1. **Issues and Topics To Be Covered In A Clinic:** (Different topics on the same issue may be merged during the clinic into a single presentation.)
 - 1.1. Presentation of sample stories and storying situational testimonies by individuals who participated in the pilot project and who have storied through the Old Testament and New Testament series among a specific target population.
 - 1.2. Illiterate peoples and places in our world: a presentation of the data.
 - 1.3. Illiterates, functional illiterates: the world they live in and how they learn. The difference between word-culture and storying-culture learning is presented.
 - 1.4. Discerning, developing and understanding a people's world-view as a foundation for storying. Present the philosophy and techniques of performing an ethnographic interview and preparing a target people's world-view. The story must continually be shared within the context of the people's culture, relating the message of the Bible in such a way that they will understand it. However, the second greatest problem will be to match the Biblical message with particular issues, values, views and behavioral characteristics within the culture that contradict Biblical positions.
 - 1.5. What is storying? Present the various types of storying approaches from the purist's views to free-lance views. This is an explanation of what storying is and the various approaches. Also, there is the presentation of "mini-storying" methods for one-on-one encounters and for media usage on radio, TV, rallies or similar situations.
 - 1.6. The story becomes the illiterate's Bible. This topic deals with the issue that the story is the only Bible the illiterate has. Issues discussed will be how literal should stories be; how much freedom will one take in telling the story; and what are the problems of looking forward and looking backward while telling the story.
 - 1.7. Language and storying. What language will be the medium for storying? Is it acceptable to use a non-heart language for the target population as the medium for storying? What are the positives and negatives related to the choice of language as the medium of storying? What level of language should be used? Can you offend illiterates by speaking too simplistically?

- 1.8. Where and among whom is storying applicable and how is it best used? This topic concerns matching the storying technique with the target population. If the group is mixed (believers and unbelievers) what stories will be used? If the target population is generally familiar with the events in the Bible, what stories will be used and how many?
- 1.9. What is contained in the stories and how are they presented? The problem facing word-culture individuals who employ storying will be the constant temptation to teach, to outline and to move to the identification of concepts, principles and lessons found in the Scripture. Also, this topic deals with the content in the stories. How much should be contained in one storying session? How long or how short should the story be? Can the story be dramatized effectively? Do you read the stories or tell the stories? Do you read the Scripture passage at the time the story is told? Is there a certain presentation style that is common for storying or the telling of "true stories" among the target people?
- 1.10. Choosing the specific Scriptural passages for storying and for picturing. Which passages does the target population need? Matching the world-view with specific Scriptures. The Scriptures to be storied will be discussed and listed in order from Genesis through Acts.
- 1.11. Using visual aids among illiterates. All of the issues related to visual aids among illiterates will be arranged under this topic. The problems illiterates have in "reading" a picture will be handled here. What kinds of pictures are acceptable among the target population? How closely should the visual aids, especially pictures, be to the actual Biblical situation that is being portrayed? How indigenous, or colloquial, should the pictures be?
- 1.12. Preparing and using pictures with the stories. This topic explores the various ways pictures and stories can be used during the storying time. If locals prepare their own pictures, how can they prepare them? What specific items need to be in the pictures as a preparation for discipleship and theological training?
- 1.13. Separating the story from the commentary. How can illiterates be brought to distinguish from the story and the commentary? If the story is followed by any type of discussion, how can the two be separated? What are the needs and reasons for separating the Scripture (the story) from the commentary (questions, comments and discussion)?
- 1.14. Word choices, culture and the stories that are told. Are there "red flag" words that have hidden, explosive or contradictory meanings within the culture when words in the Bible are translated into the target people's language? What words must be consistently used throughout the stories to maintain continuity? How do you signify by words or phrases that you have moved from the Bible account to other comments and commentary? What word choices are important when considering that discipleship and theological training will be based upon the original set of stories that are chosen and told?

- 1.15. Discipling among illiterates by means of storying. What stories do you use during the discipleship phase? How much of the original story do you tell? How do you avoid moving out of the storying mode and into the word-culture mode of teaching and the listing of lessons? How do you identify concepts, principles and lessons within a storying context? What are the common discipling themes that must be followed and brought out in the stories? Who should come to the discipleship sessions? Do you mix adults and children?
- 1.16. Illiterates serving as leaders and teachers within the church. How can the Gospel be freed up among illiterates so they can handle the lay leadership roles within the flock without having to learn to read? How does an illiterate leader function? What does an illiterate leader do and how does he do it?
- 1.17. Illiterates as pastors and their shepherding patterns and styles. What is the difference between a church that is pastored/shepherded by an illiterate pastor and a church led by a literate pastor? What kind of records can be created within an illiterate church and how are they kept? How do illiterate pastors relate to literate pastors? How do they function and participate within the fellowship and organization of churches?
- 1.18. Training among illiterates by means of storying. How do you train a pastor among illiterates? What are the "tracks" and how are they used? Models of training will be presented.
- 1.19. Bringing storying into the theological training institution's curriculum. How do you teach storying within the theological institutions? How do you develop preaching courses that are based singularly upon the storying technique? What courses are needed? How will they be taught?
- 1.20. Storying as a type of sermon for speakers, pastors and preaching students. How can any issue or topic be approached by means of storying? How does one choose the appropriate passage to story?
- 1.21. Developing storying curriculum and materials. What materials are needed? What languages will be used? How will they be translated, checked and published? How can pictures be accurately and adequately developed? How can the economic problems be solved such that the pictures and materials will not be too expensive?
- 1.22. Storying in an urban setting. How can storying be used among illiterates within the city? What about those who are living in predominately illiterate areas within the city? What about those who are scattered among the literates within a city? Where can they be gathered? How close to the storying model should storying within the city become? Can illiterates among literates in churches be used as leaders?

1.23. Managing the storying process as people come and go. How do you install the storying process and maintain it within a mission, a convention, an association and church? How can you consistently enlist, train and use literates in storying? How do you keep track (records) of the storying process? How often should clinics be held? Who handles the materials and how are they promoted? How will storying be promoted?

2. Format For A Clinic: Monday - Friday with arrival on Sunday and departure on Saturday. The clinic will take this much time for the presentation of the material, for a discussion and planning workshop all afternoon, each afternoon. The 23 topics will be scheduled for treatment within the general and workshop sessions. Some topics will be treated singularly and some will be combined with others for treatment during the sessions.

8:00 A.M.....Singing, Devotion and Prayers

8:30 A.M.....Model Story/Testimony of a Storying Experiences

9:00 A.M.....General Session # 1.

9:45 A.M.....Break

10:15 A.M.....General Session # 2.

11:00 A.M.....General Session # 3.

12:00 Noon.....Lunch Break

2:00 P.M.....Workshops (Can begin at 2:30 if more time is needed during noon to get to lunch and have some rest.)

#1 - Church planters, evangelists, homemakers, any attending who will use the storying method, those who will disciple by means of storying and administrators who will supervise those who story.

#2 - Theological Educators who will bring storying into the theological classroom and curriculum.

#3 - Media specialists, materials publishing, and individuals who will be promoting and developing support materials and programs for those who are storying.

4:00 P.M.....Workshops end/Free time/Recreation

6:00 P.M.....Meal can be anytime in this period.

7:00 P.M.....Evening Session. Model Story/Testimony of storying experiences.

7:30 P.M.....General Session #4.

8:30 P.M.....Prayers and Adjourn for day.

Note: This will be the program format from Monday through Friday, with the exception of Friday night which will be a closing session from 7:00 P.M. to 8:30 or 9:00 P.M. when the workshop groups report to the entire body. These reports will be in the form of suggestions/recommendations/plans in accordance to the directions from the supervisor of the Storying Clinic.

This format allows for 19 General Presentations which will be used in covering the 23 issues identified in section 1. Obviously, some of the issues will be combined and treated together in one general session. There are 7.5 to 10 workshop hours (depending upon the time the workshop sessions begin each afternoon). Time is allocated for 9 model stories to be told or a mixture of stories and storying experiences.

3. **Clinic Attenders:** A Storying Clinic should be a "by invitation only" clinic. Primary attenders should be those who will story to illiterates. Also, those whose job will have some clear storying related responsibilities (such as media, publications, theological educators) should come. The focus of the entire clinic should be storying.
4. **Conference Program Personnel:** Five program leaders are needed.
 - 4.1. At least 2 couples who work among a target people, most of whom are illiterate or functionally illiterate, should have tried the storying methodology and the specified materials among them for a minimum of 6 months (minimum of 20 storying sessions). The materials explaining storying for the pilot sessions and the stories to be used in the pilot sessions will be provided by the Research and Planning Office of the FMB. As the two couples story, they should keep a detailed diary of the storying process. Ideally, the two couples should live in separate areas and try the materials with different target populations. During the clinic, these individuals will serve as resource program personnel. They will be responsible for the model story/storying experiences.
 - 4.2. An individual with experience in supporting the storying process in promotional, materials and media areas should be a part of the program. This person will handle the general media presentations and be responsible for moderating workshop #3 each afternoon.
 - 4.3. Another program personality should be one who is familiar with storying from a theological education perspective. One is needed who has brought storying into the theological education system and has taught storying in the classroom, especially in preaching classes. This individual will be assigned the appropriate theological education issues and will moderate workshop group #2.
 - 4.4. The leader of the Clinic and moderator of workshop group number 1 should be one who has storied, has a grasp of the learning processes of illiterates and functional illiterates and is very familiar with the process of storying among illiterates either from usage or a management viewpoint, preferably both.
- F. After a number of couples have storied through at least the evangelism and discipleship tracks, this group of experienced individuals should develop a common set of stories to be used among their target people.
- G. Include an orientation to the storying process for each new missionary that comes into the mission or group.
- H. Develop a storying curriculum for the theological education schools, residential and extension.
- I. A continuing issue that will be faced by all who story is the unconscious and sometimes conscious pressure to slide back into a literate, word-culture communication process.

IX. Available Resources For Developing Storying/Chronological Teaching Processes.

A. Personnel resources.

Research and Planning of the FMB, SBC will provide consultation as needed in this area. Individuals with experience and materials in this field can be recommended. Contact Jim Slack who was involved in storying for a number of years in the Philippines and who is in regular contact with a number of people who have first-hand storying experience among tribal and rural-oriented people. Other Southern Baptists who are familiar with the storying/chronological Bible teaching process and who have been working in this area are:

1. Dr. Dean Dickens, presently a pastor in Dallas, Texas. He was previously a Southwestern Seminary professor and missionary to the Philippines. Dr. Dickens developed and taught a Seminary course in the preaching department for those working with this target population. Dr. Dickens is developing a text which addresses the topic of bringing storying into the theological classroom.

2. J.O. Terry, Media Consultant for Asia, has been involved in the exchange of storying information among Baptist churches and missions in Asia for a number of years. He has worked with individuals who have been involved in storying throughout South Asia. J.O. is very familiar with the storying process, storying literature and visual media for use in storying. He lives in Singapore.

3. Stan Smith, missionary to the Philippines and church planter working with tribal people on the island of Mindanao, is a regular user of storying. He is familiar with storying and the storying literature. At least two other missionary couples in Mindanao have used storying regularly in their church planting endeavors among tribal people. Stan Smith produced as requested by the SBC, FMB a document entitled: How I Story In The Philippines.

4. Johani Gauran, director of the Southern Baptist TEACH Mission Training Center in Puan, Davao City is a Filipino experienced in using and teaching the storying method to laypeople. He is an excellent trainer of laypeople. Johani Gauran has developed dialect storying materials and is currently working on an English version. Samples of this material can be secured from Research and Planning once they are finished.

5. Sam and Connie Stallings has experience with significant results in storying among tribal people in Mindanao, Philippines.

6. William Gopffarth, missionary to the Philippines who handled the liaison work with New Tribes Mission in developing the storying pictures. Rev. Gopffarth would be very familiar with storying from a media perspective. He lives in Manila, Philippines.

7. The Wendel Parkers and Stanley Stamps, Southern Baptist missionaries who are working among the Mam Indians (tribal people) in Guatemala are becoming familiar with the storying method. They have completed a Spanish edition of the storying materials based upon God and Man. A copy of this document is available at the SBC,FMB.

8. Zeb Moss and Jim Maroney of the FMB staff in Richmond, formerly missionaries to Africa have been familiar with storying in Africa.

Storying personnel from groups other than the Southern Baptist Convention Foreign Mission Board personnel are:

1. Dell and Sue Schultze
2. Trevor McIlwain
3. Jay Jackson

B. Materials.

1. A very concise, well-documented and clear exposition of the storying situation is found in H.R. Weber's book The Communication Of The Gospel To Illiterates. I would recommend it as an introductory text to read on storying.
2. Oral Communication Of The Scripture (Insights From African Oral Art) by Herbert V. Klem of William Carey Press. This should be read following Weber's book. This is a must for anyone who is learning to story among illiterates.
3. Secular materials on storying can be found in a series of United Nations publications by UNESCO. Some of those are:

Fundamental Education-Description and Programme, 1949.
The Mexican Cultural Mission Programme. Lloyd Hughes.
The Healthy Village: An Experiment In Visual Education In West China.
The Progress Of Literacy In Various Countries.
The Use Of Vernacular Languages In Education.
Youth And Fundamental Education.
Visual Aids In Fundamental Education.

4. God And Man (Telling The Story). By Dell G. Schultze and Rachel Sue Schultze. Second Printing 1987; Printed in Kissimmee, Florida. Bible study lessons in English from Genesis to Acts were developed by a New Tribes missionary couple for a tribe in the Philippines. The Schultzes' now handle orientation for a major mission sending agency. These lessons are good to use as a model or guide in constructing stories for a target people. However, Webers', Klems' and McIlwains' (volumes 1 & 2) should be read prior to using God and Man as a model and prior to developing a storying program on your own.

5. Building On Firm Foundations by Trevor McIlwain (Volumes 1-7), published by New Tribes Missions, 1987. (Chronological Teaching In Seven Phases). This set should be consulted once an introduction to story-telling is obtained. Volume 1 is an overview of the entire process of story-telling or chronological Bible teaching as promoted by New Tribes Mission. Volumes 2 through 6 present the methodology for implementing the phases or stages in the chronological teaching process. Volume 1 and 2 should be read following Weber's and Klem's introductory books.
6. Oral Communications (A Strategy of Evangelism and Discipleship Designed to Reach Primarily the Non-reading People of the World, using Oral (verbal) Methods), by Jim Maroney of the FMB, SBC.
7. How I Story To Tribal People In Mindanao, Philippines by Stan Smith. Stan is a Southern Baptist missionary working among tribal people in northeastern Mindanao. Stan follows the New Tribes methodology according to the guidelines prepared and presented by Jay Jackson of New Tribes.
8. The NewLife series of discipleship training materials was developed by Rev. Bien A. Llobrera, a Southern Baptist pastor in the Philippines who had years of experience working with Navigators. This series of books was designed for use with new believers and in any setting but has special application for those who are illiterate, semi-literate or rural-oriented. The symbol of the hand is used throughout the manuals. This material can be taught with or without the manuals. It has been successfully used by church planters and pastors working with the target people. NewLife materials can also be ordered from the Philippine Baptist Mission address given under "A."

B. Pictures.

1. "Telling The Story..." Chronological Bible Pictures. This set of 105 pictures based on texts from Genesis through Acts is available through the Philippine Baptist Mission, SBC or New Tribes Missions. The 17 X 21 pictures were done by a professional artist (Caloy Gabuco) in the Philippines. Care was taken to follow cultural and textual details, especially in the area of Biblical background. The pictures can be ordered from Philippine Baptist Mission, SBC, Church Growth Office ("Telling The Story" pictures), 2444 Taft Avenue, Metro Manila, Philippines.
2. Caution: Take care in researching the culture and setting before "foreign" pictures are used in any tribal setting. Greater latitude can be taken among rural-oriented people but it is still wise to research their ability to understand certain types of pictures and their contents.
3. Visual Communication Handbook, Denys J. Saunders, 1974; United Society for Christian Literature, Lutterworth Press, London.

4. Understanding Visual Literacy (A Study of Comprehension of Pictorial Messages Among Farmers), Bulletin 43, Feb. 1986, Milton Munoz, edited by Richard Powers, Department of Agricultural Journalism, University of Wisconsin-Madison.
5. Pretesting Communication Materials, Ane Haaland, 1984, UNICEF, PO Box 1435, Rnagoon, Burma.
6. Applied Communication In Developing Countries, Andreas Fuglesang, 1973, Dag Hammarskjold Foundation, Uppsala, Sweden.
7. "Look, Listen and Live" is a set of Bible pictures in flip chart format (11" x 16") that is excellent and available from Language Recordings Incorporated in Australia. There are eight (8) booklets with 24 pictures in each with story scripts.
8. Betty Lukens Bible in Felt series can present 150 major stories of the Bible. This can be obtained through a Baptist Book Store.
9. New Tribes Mission in Bangkok has 320 line drawings (11" x 16") for use in storying. They are clear copies for use in photocopying.

C. Tapes.

1. The FMB, SBC has a seminar tape by Dr. Dean Dickens on file at the Missionary Learning Center. Dr. Dickens is currently preparing materials on the storying method for use in theological education.
 2. Trevor McIlwain's chronological teaching methodology has been presented in seminars in the Philippines and different places in the world where New Tribes Mission has missionaries. One of McIlwain's seminars was videoed (VHS & Beta formats) in the Philippines. Trevor is a New Tribes missionary and is an author and lecturer. The seminar/video is a presentation of the storying method to missionaries and pastors in the Philippines. Efforts are being made to have those tapes edited, copied and placed in the FMB Resource Library.
 3. New Tribes's Bisorio tribes tapes from New Guinea.
- D. The Jenkins Research Library of the SBC, FMB in Richmond, Virginia is gathering storying resources and will have them on file for researchers, administrators, missionaries and others interested in the storying process.
- E. For further help, contact Jim Slack in Research and Planning of the SBC Foreign Mission Board.

Prepared by: Jim Slack
Research & Planning, FMB, SBC
Twelfth Edition
18-Oct-1990 Thu 13:54